1. The mishnah writes that sometimes a Cohen Gadol posil his grandmother from eating terumah. Since we are not talking about an actual Cohen Gadol and same would be true with any Cohen, what is the mishnah teaching us by using a Cohen Gadol?

2. On the mishnah which says that only if the bat Cohen becomes pregnant from a Israel she has to stop eating terumah the gemara brings an earlier mishnah about two brides who were mistakenly switched and have to wait 3 months. The gemara says that it must be that they were together at least twice because we know that ain asha motubah miyaveh aramon. Why couldn’t our gemara answer that since it was only once we are not concerned?

3. Further to the above the gemara asks in a case of a Israel living with a daughter of a Cohen, where the mishnah says that she can continue to eat terumah as long as she didn’t become pregnant, why aren’t we afraid that she became pregnant and it is not yet visible. In the earlier gemara, regarding slaves of a deceased Cohen, Rebbi Yosi says that if the widow is pregnant, the slaves can’t eat terumah. Why didn’t the gemara ask the same question regarding ha’baha on Rabbi Yosi who only said his din by a meubeven which means if she is definitely pregnant?

4. Rabbi says that an arusa who becomes pregnant the child is a mamzer. Since if she had relations with her arus she didn’t violate any laia and if she was unfaithful she is me’cb and why don’t we assume that she wouldn’t risk her life, and it must be that the child is from the arus? (another way to put it is, that she didn’t lose her kvutza britah?)
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